

# The Brethren Evangelist.

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## Farewell To Care.

O heart of mine from care be free,  
Since God, my Father, cares for [me,  
Why should I longer careful be.  
I will the rather take each care  
To his dear throne of grace in prayer,  
And simply leave my burden there.  
Through changing scenes I'll trust him  
still,  
While he in wondrous love and skill  
Works out for me his sovereign will.  
What if I do not see his way;  
Let me press forward day by day.  
His word my joy, His grace my stay.  
The stars he holdeth in his hands,  
The angels wait on his commands,  
My ev'ry need he understands.  
This God of mercy, God of might,  
My guide, my guard, by day, by night,  
Is leading me to realms of light.  
There shall I reach the end of care,  
Eternal glory I shall share,  
And robes of glad rejoicing wear.  
Since such a lot awaiteth me,  
Since God hath deigned my God to be,  
My heart may well from care be free.  
ROBERT M. OFFORD.

## Synopsis of Events Which Finally Culminated in the Organization of the Brethren Church of Philadelphia, January 24, 1887.

The very general spread of intelligence and education in our country started a wave of progress to which history fails to furnish a parallel. The traditions and minutes of the Annual Meeting of the German Baptist church were almost impregnable. Notwithstanding, the tide of progress forced its way through the crevices into the church and made havoc of everything not founded upon the Rock of Ages.

The Philadelphia church yielded perhaps first and most naturally to these progressive influences. Twenty years or more ago she already declared her independence, when at about that time the Annual Meeting power undertook to enforce the double mode of footwashing, which the church very emphatically refused to observe. In 1875, Annual Meeting sent a committee to the Philadelphia church to investigate certain difficulties. Said Committee's report was rejected by the church almost unanimously. In 1876 the same committee was again sent to Philadelphia to enforce their report of the previous year. Said report among other things demanded the discontinuance of the use of the organ in Sunday School and of the pool for baptism. On Friday evening the church accepted the report and on the following Sunday morning again used the organ as usual, and the pool as soon as there was occasion to use it. (Since then an organ has also been placed in the church and is used in the regular church service.) Since 1876 the Philadelphia church moved along smoothly, but utterly regardless of Annual Meeting minutes and mandates, and when H. R. Holsinger was expelled by Annual Meeting without trial, the sympathies of the Philadelphia church were with him. So much so that when the Ashland Convention was called to protest against the unwarranted proceedings of Annual Meeting, the church sent her Elder, J. P. Hetric, as delegate to that convention by unan-

imous consent. These passing events and the continued disregard of the "established usages" of the German Baptist church led a number of members to believe that the Philadelphia church was an entirely neutral church if not wholly committed to the Brethren church proper. Hence all direct agitation of that question was avoided.

About a year and a half after the reorganization of the Brethren church, J. D. McFaden, from the state of Delaware, a Methodist preacher of ability, presented himself for membership in the Philadelphia church and was duly received and baptized. Soon after he was thus received some of the members proposed to have him called and installed into the ministry, not as pastor of any particular church, but to authorize him to preach in the name of the church of the Brethren wherever he might be called. This was opposed on the ground that he was a "progressive" and proposed to labor in the interest of the Brethren church. Owing to the aforesaid opposition he failed to be called to the ministry by the Philadelphia church. As the Philadelphia church had by her continued disregard of the mandates of Annual Meeting and by her representation at the Ashland Convention committed herself to the Brethren church, her position in this matter was falsely taken. McFaden was not more "progressive" than the Philadelphia church.

There were difficulties of a personal nature between a few of the members before McFaden became a factor in the affairs of the church. Owing to these personal difficulties when some of the members proposed his election others opposed it from personal reasons. McFaden was thus made the "scape goat" of previous personal difficulties. A number of the members did not yield and never proposed to yield to such a glaring sacrifice of principle and of an able, earnest Christian minister, but knowing that they could not succeed in establishing a great principle permanently while there were serious personal difficulties disturbing the peace of the church, they ceased to agitate the question of principle for a time, and made all possible effort to remove the trouble of a personal character. Every effort in this direction for nearly three years failed and as the central figure was so thoroughly entrenched under the empty shell of so-called conservatism that they could not reach him they dropped the personalities and again took up the principle and placed it before their opponents in the following manner.

Despairing of all hope of adjusting the existing personal difficulties without a glaring sacrifice of principle, J. D. McFaden was invited to come to Philadelphia and conduct a series of meetings. He consented to do so and on the 9th of January, 1887, commenced the work which soon resulted in ten applications for baptism. It was then

proposed that if the Philadelphia church would again take a neutral position and not discriminate between so-called Conservatives and so-called Progressives, and as a practical test of the good faith of this position would allow J. D. McFaden to baptize the converts into the church, the church would remain together. If not, a Brethren church proper would be organized. The proposition was rejected. Not however, by the church, but by representative men of sufficient influence to render non-acceptance sure even if it had gone before the church. The result was an organization as stated at the head of this statement.

## Virginia Notes.

I notice in a late EVANGELIST sister Maggie Rittenhouse, of Spring Grove, Va., inquiring in what part of the state other correspondents of the EVANGELIST live. I take the liberty to answer and say that they live in Rockingham, Shenandoah, Frederick and Warren counties; while there are others in the south-western part of the state in Roanoke and Botetourte counties. We would like to know in what county Sister Rittenhouse lives. We are glad to know that she raises her voice and has her banner floating for the Brethren.

At our quarterly meeting last Friday, it was decided to build a church at Maurertown this summer, provided the necessary amount of means can be raised. Already over four hundred dollars have been subscribed. The building is to be 32 by 42 with a pulpit recess. The brethren expect to be their own architects.

Bro. Shaver has been employed for another year to do pastoral and evangelistical work. It is doubtful if any minister in the last year has done more than he, considering the disadvantages encountered. He is now about to begin two serial meetings, one at Round Hill, the other at Union.

Bro. Bailey's "Secret Orders" in the Investigator should also have been published in the EVANGELIST. Of course the latter has more readers than the former, consequently such solid gospel draughts should be taken by as many as possible. As a general thing the brethren who are weak and need gospel nourishment do not read the Investigator and therefore lose the benefits of such truths.

I am glad to again see the pages of the EVANGELIST brightened by the appearance of Bro. Bashor's name. And the name is not all that is there; there is a stream of gospel logic just preceding it. We hope this stream may continue, as there has been a somewhat severe and continuous drouth.

I like the tone of many of our editor's words as well as those of Bro. Holsinger's, White's and a number of others, including the sisters' excepting those of Sister Ida M. Michael's, in regard to discontinuing her writing for the EVANGELIST, because our editor insists on publishing all

names, some good sister or brother who lives near Sister Michael should try and persuade her out of this. For, I believe that an article with no name, never or scarcely ever gives satisfaction. Of course the public appearance of names should not be the desire of any, yet I do not think we should refrain from using our thoughts and words for good because of printing our names. In other words, we should not let the publishing of a name destroy the good that may be accomplished by the article preceding it.

G. A. COPP.

Fishers Hill, Va.

## Eaton, Ind.

Thinking that those interested in our welfare would like to hear from us, I will say that the good work is going on, including prayer meetings and church building. A large part of the material for the building is already on the grounds, and before summer has passed, if God be willing, we shall have a good commodious, brick edifice, which we can call our own. It will stand as a warning monument to all religious denominations in our country, that if they wish to prosper they had better preach the "Gospel-alone doctrine" and leave off the mandatory rules and interpretations. Jesus says, "If a man keep my saying he shall never see death." John 8:51. Now if keeping His word will prevent death, is it any wonder that we, as a people, advocate so strongly "The Word," or "The Gospel" only, as a sufficient rule of faith and practice?

The prejudice of our German Baptist brethren is gradually wearing away, and some of their ministers are really talking of coming to hear us preach! Bro. Ridenour, if I can find out when they are coming, I will let you know.

We want Bro. Bashor and Bro. Summers to make arrangements so that they can be present with us when we dedicate our house. It will stand almost in sight of the house that Bro. Bashor preached in several years ago. We feel that he would be the right man in the right place.

How I love to read his articles in the EVANGELIST. I don't see how I could do without the EVANGELIST. I think it gets better every week. Brethren let us give it our support, because it is the means of keeping us together in the work.

Bro. Vail, of Portland, Ind., came in our midst last Saturday, and preached for us until Monday. The Bro. is an earnest worker, but his health is very poor at this time.

We would like to hear from Bro. Summers.

GEO. W. RENCH.

## Maple Grove Church, Kan.

There has been a glorious revival in this congregation among the members as well as the sinners. Bro. M. Lichty began a series of meetings, doing all the work himself, although he was so hoarse part of the time that it

was great labor for him to preach. But he had invited C. Forney, from Beaver, Neb., to assist him, and he came, accordingly, after Bro. Lichty had labored over a week, during which time five repentant ones came forward to unite with the church.

After Bro. Forney came, he labored with us for about two weeks, very earnestly, and by the Grace of God, he had the happiness to see seven precious souls come out on the Lord's side and express themselves ready to enlist under the blood-stained banner of King Emmanuel. We had a council meeting and received five beloved members by relation, also two dear ones were reclaimed, who had been away from the "Shelter of the fold" for some time.

Our Sunday School was reorganized by electing the following officers. Supt., T. C. Leslie; Ass't. Supt., A. L. Hicks; Secretary, S. R. Holsinger; Choristers, Lizzie Hick and Oscar Burnworth.

Bro. Forney has promised to come and preach once a month for us, which will relieve Bro. Lichty in part of his labor in the ministry.

Farmers are very busy for some time past putting in grain. Health pretty good.

CARRIE HOLSINGER.

## Bear Creek Church, Ohio.

Bro. Worst, of Williamsport, Dakota, visited us and preached 12 days. The result was that five came out and confessed Christ. Three were immersed on Monday when meeting closed and two are to be in the near future. Many were near, but they said they were not quite ready. He preached with such wonderful power and eloquence that it made sinners tremble. If only Bro. Worst could have stayed one week longer, there might have been many more accessions. Meeting had just started right when we had to close on account of Worst's appointment at Winchester, O., where he is now preaching the gospel. I heard it remarked from a good many that the meeting ought not to have closed with such interest.

Peoplesay that Bro. Worst ought not live so far west; that he ought to be in the field preaching the gospel. Bro. Worst come again and stay longer.

A. BEEHLY.

He who runs from God in the morning will scarcely find him the rest of the day.—John Bunyan.

Never did any soul do good but it came readier to do the same again, with more enjoyment. Never was love or gratitude or bounty practiced, but with increasing joy, which made the practitioner still more in love with the fair act.—Earl of Shaftesbury.

Holiness is the best thing that God himself can bestow upon us. True evangelical holiness—that is, Christ formed in the hearts of believers—is the very cream and quintessence of the Gospel.—Cudworth.